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183 614 blood relatives. In the other two marriages within the local xipa' group, the couples were not related. One of these cases is interesting: a Maricopa xipa' woman married first a Pima classed as xipa' and later a Maricopa xipa'. Breach of the exogamic rule is implied in aboriginal times, for a stereotyped reaction was described which I doubt ever occurred with the modern marriages.

582 588 614 684 A man could not marry any known blood relative of either parent, nor any woman of his own sib. Hence he could marry an unrelated member of his mother's sib. If two related individuals did marry "without their parent's consent," they were regarded as dead. All their relatives would gather at the girl's home and mourn all day. They would set fire to the house, and break up and destroy all their belongings, just as though the girl had died. The man's parents did the same thing. The old people then told the couple they must never part, never remarry. It was held that children born to them would be weaklings.

In recent times the reaction was not so drastic. Sixteen years ago, B. J., a shaman now dead, married a girl of his own sib, xipa', who was in addition a close relative. His mother and this girl called each other by first-cousin terms; the exact relationship is unknown. The wife called him ĕnɯ', older sister's or cousin's child. He was an orphan who lived with her parents. People tried to prevent their marriage; they thought it revolting.

In another instance, a man married his paternal grandfather's sister's daughter (hence of another sib). I was told that in the old days this could not have happened. After nearly ten years, the aged grandfather is still unwilling to forgive, although he lives with the couple.

NAMES

553 Babies were given non-significant names, nicknames, by their mothers. It was not until they were several years old that real names were chosen, and these are given casually by anyone, without formality.[44] Boys' names were chosen indiscriminately, but girls were commonly named with reference to their sibs. 551 [614] Thus, xamitu'tc sib had for its principal totem the bean mesquite, hence the girls of this sib were commonly named for parts of the mesquite, and sometimes the boys. One little girl of this sib, e.g., was named by her maternal grandmother's sister,

[44] The Pima naming ceremony with godparents was unknown here (Russell, *Pima Indians*, p. 188).

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787 learned, the person then smeared ashes over the man's lips, and, turning his back
[533] on him, struck him on the mouth, taking away the song. He told his daughters it was taken away because he talked too much. He was a notorious chatterer.

787 While it was decidedly advantageous for one to begin dream-
83 ing while still a child, there was real danger in overdoing it, in dreaming too much. A boy or girl "who dreamed too much of any one thing" would suffer a change of sex. "They had, in fact, too much of this dreaming; that is why they changed their mode of life. The change was caused by some spirit." Transvestites were never shamans; although they had been given the power
[838] to cure and sing, they had been given too much. The other spirits might interfere, taking the boy and changing him into a
[881] woman. Sex changed at puberty, "about the time the voice changed."

On the other hand, the same informant ascribed the trans-
787 formation to a dream of a specific type. It was believed the
823 Sierra Estrella had a berdache living inside, hence the name of
838 the mountain, 'vial,xa", "berdache mountain." "Any man who dreams of this will become a berdache." Another mountain at Yuma, called by the same name, also had the power to transform men. "As one sees them in dreams, the two mountains are young girls." The Sierra Estrella invited the mountain at Yuma to play games. If the Yuma mountain, e.g., lost, then the Yuma lost a man; he became a berdache. ("But to us as we now look at it, we would never think it could do this.")

The signs of transformation came early in childhood; which corroborates the statements that all courses of dreaming began at that time.

838 When a boy begins to toddle, they would not think of letting him run around
[868] without bow and arrow, nor a little girl without a basket to use like her mother. But if the boy was going to become a berdache (ɬl,ăxai': cf. cɬl,ăxai'g, "girlish," măcăxai, "girl"), he threw away his bow and took a basket or continually used a metate. Older people would comment, "He is going to turn out to be a berdache"; by his actions, they knew he would change sex.

If they did not wish to embarrass transvestites by calling them ɬl,ăxai', the word yĕsa'a'n, "barren man or woman," was used.

588 Such transformations were rare. Kutox remembered but one berdache in his
838 day and another in the previous generation, with not more than one transformed woman at a time. Berdaches behaved like women; gathering mesquite, etc. They always went about with women, not with men. They married men and had

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no children of their own. Men approved, "treated them like girls," but the women were uneasy of them. Women who passed for men (kwɪaxamĕ', which cannot be etymologized) dressed like men and married women. There was no ceremony at the transformation as among the Mohave.

Since all success depended on dreaming, it must have been frequent in adult life. In fact, the evidence is that the interpretation of dreams was a relatively common topic for discussion among friends. For instance, a significant dream came to a man or woman before they had intercourse; by it they knew whether they would have children. A man might dream that he was gathering little birds or puppies, dream that he was fond of them; that was a sign that he would have children. A woman might equally have such a dream. The dream did not give power to conceive: it was merely a forecast. Only in this sense, said informants, could it be said that a man knew the woman would conceive before she did.[3] Or on telling a dream, someone would interpret it: "That is a sign that you are not going to have a child." This type of dreaming had no special designation.

Similarly a man who had dreamed of marching up to fierce animals, who suddenly became quiet, could in the same manner march up to and kill a foeman.

Beside spontaneous dreaming, there was the possibility of inducing dreams which would yield occult power by taking jimsonweed. While under its influence, a man dreamed that the birds sang to him and told what he should do. Some days later he began to sing, having gotten power to cure. Such a person would not live long, they believed. For other persons the reactions to the narcotic were interpreted differently: their actions while under its influence foretold their future. If a man "was interested in fishing," he might jump into the river fully-clad,

[3] Of the Yuma, Forde writes: "Actual conception is known to the man before it is to the woman. . . . . To him, it is believed, comes the power to create the child. Conception can only occur when the man has received this power of which he should normally dream beforehand. Without this sense of spiritual exaltation intercourse cannot be fruitful, and he is immediately aware if he has achieved impregnation. The woman, for her part, can also resist conception by merely refusing to desire a child" (*Yuma Ethnography*, p. 158; cf. p. 159). Perhaps; but I suggest that his informant meant no more than the Maricopa forecast.